

A  
SERMON  
CONCERNING<sup>K</sup>  
THE  
Eucharist.

DELIVERED ON  
EASTER DAY IN  
OXFORD.

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IACOBVS SANNASARIVS.

*Mentem animumque Deo non thura aut exta parate.*



LONDON:

Printed for Robert Allot, and are to be sold at his  
Shop at the blacke Beare in Pauls Church-  
yard. 1629.

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A  
**SERMON CONCERNING THE  
EVCHARIST.**

**M A T. cap. 26. ver. 26, 27, 28.**

*And as they were eating, Iesus tooke bread, and blessed it, and brake it, and gaue it to the Disciples; and said, Take, eate, this is my body.*

*And he tooke the cup, and gaue thanks, and gaue it to them, saying, Drinke ye all of it :*

*For this is my blond of the new Testament, which is shed for many for the remission of sinnes.*



**Y**ou haue already heard enough for your beliefe, and the solemne mysteriousnesse of this day, from the Gospell read vnto you. To speake more, were to derogate from the reuerence of the one, and the authority of the other: neither is it possible

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ble for me in this part, to speake any thing equall or second vnto the nature of a subiect so transcendent, which poses the conceit and language both of men and Angels. A God borne man at Christmas, crucified on good Friday, & early this day in the morning againe raised from death in our flesh, to farre more glory and maiesty, then if we should on a sudden see the Sunne in fullheate and lustre strooke out of darknesse, and like a Bridegroom reioycing to runne his course. I can onely say in astonishment, O the height, O the depth, O the vnsearchablenesse of Gods wayes, iudgements, and knowledge! Thus I must say when I begin; and when I haue done, I haue againe nothing to conclude, but wonder.

In the meane while therefore, since I must break silence, I haue made choice of a lower Treatise, neither vsutable to the time, and agreeing to the present occasion, concerning the presence of Christ in the Sacrament: *This is, saith hee, my body; This is my blood of the new Testament.* These, and the like Sacramentall words, when they fell first from the lips of our Sauour, seem'd strange: but they haue since that time in the mutinous projecting spirits of later age, growne vp with more terrible effects; in so much as the history of the Sacrament is a history of blood, fitter to efferate mens minds vnto a battell, then to inuite them by the rehearfall vnto a sacrifice of peace and thankgiu ng. The Chapters are diuided with so many Schismes, and pend with swords and firebrands—  
slaugh-



slaughters, warres and rumours of warre are the Antichristian newes. So that when we cast backe our consideration hereon, wee cannot be without horreur; to see the curse of them in the Prophet fallen vpon the most wofull estate of Christendome. Let their table be a snare before them, and their prosperity their ruine. Concerning this body and this bloud of our Eucharist, myriads of mens bodies haue bin torne and broken, and vtterly confounded almost into no elements; and of mens bloud hath bin shed enough to colour the Ocean: Boundlesse herein I might be, if I had pleasure in remembrance of ruine; but for this present I shall deliuer vnto you something else: and especially, the meaning of Christs Sacramentall words from himselfe and his Apostles, who likely should be their owne best Commentaries. What saith Christ vnto the people, and vnto his Disciples in the sixt Chapter of the Euangelist Saint Iohn: tis the most proper Gospell for the Sacrament, and therefore I will read it in part vnto you, beginning at the 24 Verse. *Now when the people saw that Iesus was not there, neither his Disciples, they also tooke shipping, and came to Capernaum seeking to Iesus. And when they had found him on the other side of the Sea, they said vnto him, Rabbi, when camest thou hither? Iesus answered them and said: Verily, verily, I say vnto you; yee seeke me not because ye saw the miracles, but because yee are of the loues, and were filled. Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of man shall giue vn-*

to you. For him hath God the Father sealed. This is  
 to you the worke of God, that yee beleue on him  
 whom hee hath sent. I am the bread of life, hee that com-  
 meth to me shall not hunger, and he that beleueth in me  
 shall neuer thirst. I am the living bread, I am the bread  
 that came downe from heauen: the bread that I will giue  
 is my flesh, which I will giue for the life of the world.  
 Then the Iewes stroue among themselves saying; How can  
 this man giue vs his flesh to eat? Then Iesus said vnto  
 them, Verily, verily I say vnto you; Except ye eat the flesh  
 of the Sonne of man and drinke his blood, yee haue no life  
 in you; Whosoever eateth my flesh and drinketh my blood,  
 hath eternall life, and I will raise him vp at the last day.  
 For my flesh is meat indeed, and my blood is drinke in-  
 deed. Hee that eateth my flesh and drinketh my blood,  
 dwelleth in mee, and I in him. As the living Father  
 hath sent me, so liue I by the Father; and hee that ea-  
 teth me, euen he shall liue by me. This is the bread which  
 came downe from heauen: not as your Fathers haue ea-  
 ten Manna, and are dead. Hee that eateth this bread shall  
 liue for euer. These things spake hee in the Synagoge  
 as he taught in Capernaum: Many therefore of his Dis-  
 ciples, when they heard this, said; This is an hard say-  
 ing, who can heare it? But Iesus knowing in himselfe,  
 that his Disciples murmured at this, said vnto them, Doth  
 this offend you? What then if yee should see the Sonne of  
 man ascend vp where he was before? It is the spirit that  
 quickneth, the flesh profiteth nothing. The words that  
 I speake vnto you are spirit and life. Parallell vnto this  
 place are many others, which I will also repear,  
 because they agree to make vp the same Catholique  
 sense



sence and doctrine. Thus we read in Saint Luke the 22. Chap. at the 19, 20. and 17. Verses: He tooke the Cup and gaue thanks, and said; Take this and drinke it among you. And he took bread, & when he had giuen thanks, he brake it, and gaue to them saying; This is my body which is giuen for you, doe this in remembrance of mee. Againe, Saint Paul in the first to the Corinthians, the 11. Chapter, beginning at the 23. Verse. For I haue receiued of the Lord, that which I haue also deliuered vnto you; to wit, that the Lord Iesus in the night that hee was betrayed, tooke bread: and when he had giuen thanks hee brake it, and said; Take, eat, this is my Body which is broken for you; This doe in remembrance of me; For as often as ye shall eat this bread, and drinke this cup, yee shew the Lords death till hee come. And according to this institution and paraphrase, wee haue also the phrase of the same Apostle in the 3. to the Romans. To be iustified by the blood, that is, by Faith in the blood, and Passion of Christs righteousness, saith he, by the Faith of Iesus Christ, vnto all, and vpon all that beleene, and are iustified freely by his grace through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation through faith in his blood, to declare his righteousness by the forgiveness of sinnes, that are passed, through the patience of God.

And so this Apostolicall and Euaagelicall foundation being laid with firme and choise stones, from the most sufficient quarry of the new Testament; a shame it were to build vpon it a doctrine of stubble and vncertaine superstition.

But without Prouerbe and Allegory, now briefly

to resolve the doubt, that we neither murmur or  
 strive amongst our selves, as did the Iewes, or fall  
 backe from Christ with too much astonishment, as  
 did they, and at that first time many of his Disci-  
 ples. The bread and wine in which we Communi-  
 cate, is in Spirit and Truth; and forth-shewing, and  
 remembrance, and by faith in his Passion, to vs the  
 body and blood of Christ: if we belecue and re-  
 member assuredly that 1624 yeares since Christ was  
 borne for our redemption, crucified for our sinnes,  
 and rose againe for our glory: This is the doctrine  
 taught by Christ, by his Apostles, and peradventure  
 by all the greatest Doctors of the Church in the  
 first thousand yeeres after them. I am not willingly  
 overbold of any assurance and therefore I say perad-  
 venture, though a hard taske it would be for an or-  
 dinary man to conuince vs if we omitted the mode-  
 sty of that aduerbe, excepting some Diuines, who  
 in all ages are like those some Orators of whom *Phi-  
 lo Iudeus* speaks in this manner, οἱ δὲ πολλοὶ ὄντες τοῖς νοῦ-  
 μοις προσπιλαβέντες ἐξευφρανταί πλήθι, μυθικοῖς πλάσμασι τὴν ἀλή-  
 θειαν ἐμπροσθεν. They blow vp their vulgar readers  
 and auditors into strange imaginations; they leauen  
 their Treatise with phantasies, and obscure the truth  
 in a heape and aumber of toyles and muthologies.  
 Take away these excesses of Eloquence and Rhe-  
 torike; and againe, take away some few Spiders  
 who from the leafe and blossome of Scripture  
 chose to gather poyson where the Bee suckes hony:  
 According to that of *Tertullian*: *Nec periclitator dicere  
 ipsas quoque Scripturas, sicesse ex Dei voluntate disposi-*



tas ut hæreticis materias subministrarent cum legam oportere hæreses esse, quæ sine Scripturis esse non possent. And then the sincere primitive antiquity of the Church shall deliuer the same simple truth, which I haue before related from the fountaine of the Gospell. Let Saint *Anstæn* for breuity be heard in the name of the rest. *Si flagitium aut facinus videtur iubere Scriptura ne dubites figuratam locutionem.* If the Scripture (saith he) seeme to command any crime or wickednesse, doubt not but the speech is figuratiue. It saith, *Except you eat the flesh of the Sonne of man and drinke his blood, ye haue no life in you.* Here is horridnesse and impiety in shew commanded; therefore it is a figuratiue speech willing vs to communicate in the passion of our Sauour, and remember with desire and profit, that his flesh was for our sake crucified and wounded vpon the Crosse. Againe, *Non dubitauit Dominus.* Our Lord said this is my body, when he deliuered the signe of it; and this third place of his is most eminent. *Huius sacrificij caro & sanguis ante aduentum Christi per victimas similitudinum promittebatur, in passione Christi per ipsam veritatem reddebatur, post ascensionem Christi per Sacramentum memorie celebratur.* The flesh and the blood of this Sacrifice (saith he) before the comming of Christ was shadowed in offerings of type and similitude; in the passion of Christ himselfe was giuen in very truth of our flesh and blood: after the Ascension of Christ we yet still celebrate the same sacrifice in a Sacrament of remembrance. Should we from the times of Saint *Anstæn* fall downe vnto *Alfred* the famous founder of our Vniuersity..

Vniuersity. Here we shall find a Sainted and most learned man, *Iohannes Scotus Erigena*, writing two books in confirmation of the selfsame Diuinity: and in the reigne of King *Ethelrede*, we yet read Abbot *Alfric*, though a man papall enough, still instructing his Saxon cure, that Christ is no otherwise corporally this bread of the Sacrament in the new Testament, then he was in the old, Manna, a Lambe, a Lyon, or a Rocke: yea, and their later *Scotus* also, sauing the authority of the Roman Church in Pope *Innocentius* the thirds new Lateranc reed, Confeseth our doctrine to be *intellectum facilem & verio-rem secundum apparentiam*; the more apparantly true and easie sense of Scripture. Besides if we goe vnto their traditionall arguments of fleshy liue apparitions in the Sacrament, *Alexander de Ales*, as a thing notorious to the whole world, cannot refuse to say that many of them were done, *humana procuratione & sorte Diabolica*, by knaues imposture and diuelish magique. From all which we may boldly say in the confidence of an old English treatise to this same purpose. **Here ye may see that this new Determination about the sacred Host is nought, for it reuerseth and grieueth the faith and the tradition of the greatest and the best men that euer were: and also it is peruerting of the customable beliefe continued generally in Christs Church into the vnbinding of Sathanas, and that continueth ghit in faithfull men, and shall into Doomsday.** If the Romanists had ears to heare either God or good men, they would shame to play the Mani-



concerning the Eucharist.

Manachies with Christs bodie, and contract him to the creatures of bread and wine, to enchaunt him to a residence in every abiect, sordid, and contemptuous Friers Oaste ; to make him solid in wine, liquid in bread, to be together flesh and blood both in the one and the other. But tis not impossible for their fancy to conceiue this and much more, who could spy out the traitor *Garnets* head and face in a straw. And for their impiety, their couetous and ambitious atheisme, they dare more. Tis but Alchimy to transubstantiate Christ : they also diuide him, for lazie respect, as tis most probable, seuering the blood from the body in the halfe Communion of lay men ; with pretence lest their long beards should peradventure draw vp some drop of a Sacrament: they hauing long since shaued away all the honour and reuerence of a man from their owne cheekes, in hatred and despight of their fellow Ministers in the Greeke Church, refusing to stoope vnder the tyranny of the Westerne Babylon. Tra sub-  
stantiat bread and wine into Christs body ? with what reason ? nay by what miracle ? Entities say the Philosophers are not to be multiplied without cause, much lesse miracles. We see bread & wine in the Sacrament after the cōsecration, we smell it, we tast it, we handle it, we digest it, and yet is it nothing else but Christ ? the very same body in which he suffered, the very same substance in which he sits at the right hand of God the Father in glory ? Where be his lineaments, where appears his Maiesty and brightnesse ? His face in the transfiguration did  
C shine

shine as the Sunne on Mount Thabor, when he appeared talking with *Moses* and *Elias*, vnto the three Disciples. Or if from the Tragedy of the Crosse the Eucharist receiue him, why should not the same miracle make his side again send forth an issue of water and bloud, to wash away the murthers, incests, rapines and blasphemies, which for many hundred yeeres all secular principalities did with grieve, behold and for feare dared not reuenge on the neckes of the Papall Clergy. Must we of necessity deny our senses, by whom we enforme our reason, or shall we be irreligious? How then shall we beleue the Apostle from an argument of sense, prouing the ioyfull resurrection of our mortall bodies? We see the corne dye and rot, and then spring vp againe into a blade, and stalke, and eare, laden with encrease; and thence wee would gladly say with *S. Paul*: So shall our dead bodies be raised vp, and spread themselves into all varieties of liuelihood: into armes, and legs, and veines, and sinewes and arteries, and then this mortall shall flourish immortally, as well in blisse as being. But the Monkes, and Popes, and Cardinals haue stollen away or antiquated, by a new awe of superstition, all the trust of sense and reason. Should men haue continued in their senses, and their reason, perfit of their creation, as God made them, they would neuer haue suffered Religion to be made so costly vnto their deuotion, for the kissing of old bones, shirts, smockes, muckingers, pantables and petticotes, or other such like raffe and trumpery, with the gaines of which, the



the Roman Antichrist hath now long since built vp, and drest the superarrogant vice of his triple Diadem. I may say vnto them as *Cicero* saith vnto the Stoicks: *His prestigys regna nata vobis sunt, & imperia, & diuitie, & tanta quidem, ut omnia que ubique sint, vestra esse dicatis*; With these new fangled tyntill Diuinities you haue established vnto your selues kingdomes and Empires, and with the Diuell you cry out, that riches and all is yours. We see with open eyes within distance, and yet we must confesse that we are deceiued; we taste bread in the Sacrament, and poore lay people, if they will giue vs the cup also, though neuer so much dash't with water, with such food in quantity we can liue, and blesse God both for a temporall and spirituall sustenance, & yet when we thus eat, we must say that we eat nothing. For so saies their Byshop *Gwymundus Scholler* vnto *Lanfranke* Archbyshop of *Canterbury*, who after his false Masters example, wrought anciently against the learned, religious, and noble *Berengarius* defending our truth. If to make experience wee doe liue vpon the consecrate bread and both digest and bedraught it, as nature vses: if by chance we see it nibled with mice, putrified with wormes, or deuoured by dogs, he will haue vs say and belecue that all this is onely an illusion of sense, such as *Mary Maudlins* was, when she tooke Christ for the Gardener, and that the sacred bread, free from all corruption, is by the seruice of Angels, or selfe power, taken vp into heauen. Lord! in the negligence of doting and prophane Priests, how

many Sacraments then, how many thousands and millions are treasured vp to Diuinity? Christ in this multiplication would himselfe fill vp the greatest part of his heauenly Mansions. After this first great vnbeliefe and deniall of our selues, what manner of gainefull impostures haue not beene thrust vpon Christian soules? Transubstantiating also the linnen corporall of the Sacrament into the very body and blood of Saint *Paul* and Saint *Peter*, to encrease their staple of reliques. The supremacie of Rome ouer all Princes and Nations, besides the Turke and Tartar, who will one day bring home to her doers the iust vengeance of that strumpets rebellion. So many limboes, purgatories, Peter-pence, annats, indulgencies, merits of pilgrimage, vnaturall impossible vowes, and the infallibility of the Popes Chayre: God, if it be his blessed will, raise vp some maguanimous Prince to rescue Christian people from such a senselesse stupidity as hath for a long time astonisht them: either Prince or Prophet for so great a worke of reformation and restoration of Christian peoples five sound senses cannot be effected without a mighty power of sword or miracle. But here peraduenture some men will wish vs to take heed, lest we vie the assurance of our senses against the authority of Scripture. The Evangelists say, *This is my body, This is my blood*: and must not we of force say the like? Is the bread consecrate, is Christs body and the wine, is his blood not consubstantiate nor transubstantiate, but Sacramentally, figuratiuely, and effectually to as ma-



ny as haue a faithfull remembrance of Christs incarnation, vnto which wee are confirmed by the sensible experience of the Apostles. *And the Word was made flesh* (saith Saint Iohn) *and dwelt amongst vs, and we saw the glory thereof as the glory of the onely begotten Sonne of the Father, full of grace and truth.* And againe, in his Epistle. *That which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life. [For the life appeared, and we haue seene it, and beare witnesse, and shew vnto you the eternall life which was with the Father, and appeared vnto vs.] That I say, which we haue seene and heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.*

The Sacrament was ordained for other purpose then to pose our senses. To call vs still into a remembrance of our reconciliation vnto God the Father by the birth, merits, and passion of the Sonne. To call vs to a reconciliation of our selues, one vnto another. *As God forgane vs, so should wee beere mutually exchange forgiveness.* Certainly this brieue aduice and intention of a Sacrament is farre more holy, then the preparation of him in *Wiclifs* time, who for the practice of the Sacrament against the ensuing solemnity of Easter, did fit at the request of some friends seuentie two questions and answers, according to the number of Christs Disciples or the worlds languages. The questions, some of them are these. If an Angell or the soule of a dead

priest in another mans body assumed, or a Priest blessed already in heaven may consecrate Christs body. If a Priest may consecrate one part of the Oast and leaue the other vnconsecrate. If it be better to consecrate with huge, lusty, strong wine, then with small and feeble. Whither all the parts of Christ glorified bee in the Sacrament. Whither all that is consecrated in the bread be also in the wine. Whither more then foure words be required to the consecration of the body, and more then fve for the bloud. What a Priest must doe, if after the consecration hee finde no wine in the Chalice. What a Priest ought to doe, if after the consecration, he see flesh or a little young boy in the Sacrament. What man not giuen ouer to a reprobate sense will not easily vnderstand the illusion of these men, stuffing their missals and ceremoniall bookes with so many impertinent vanities, so many foolish and darke imaginations, refusing as the Gentiles did before them, to see clearly the invisible power of God in the visibility of his creation, changing the truth of God into a lye, and worshipping and seruing the creature more then the Creator, who is blessed for euer: with these propositions I desire not to moue laughter, but both in my selfe and you a sad disdaine of the most foolish Cimmerian darkenesse, which the Roman tyranny had drawne ouer our senses, our reason, our iudgement, and all the intellectuall faculties of the soule, which in the dayes of our Ancestors was at the reuolution of this feast to combate with so  
ma-



many meteors of Diuinity. The irreligion, the violence, the presumption of the Roman Church in this part is infinite, Christ said at the Passeouer that *he would no more drinke of the fruit of the Vine, vntill the kingdome of God be come*; And they at all adventures in their kingdome haue hurld him into the cup. He said he would no more eat the bread, and they make him deuoure it. *He tooke bread, and hee tooke wine, and said, this bread and this cup is my new Testament.* And they say no, here is neither this nor that, but in visible sensible bread nothing is, but Christ inuisible. Wee see not that which is, and what wee see, that is nothing. Yes, in this nothing with them, Christ is fully as long & broad, and corpulent as at the day of his passion, receiued in whole, and euery part and crumme entirely into the narrownesse of our mouthes. They read riddles, and not Sacraments. *Christ tooke bread, and brake it when he had giuen thanks, and gaue it to his Disciples, and they take bread, and by consecration make a Metamorphosis of substance, and then aduise in their leud treatises how they may breake the white round accident of their Sacramentall wafer without plucking and tearing asunder a legge or arme of Christ.* These and the like blasphemies when to establish against our Wicklesse, the Friers and Bishops had gathered themselues together at Poules in London, heare of that reuerend man what happened.

**For I dare truly say, saith he, that if these things**

Earth-  
quake.

things were sothe, Christ and his Saints dyed  
hereticks and the more parte of holy kirke be-  
leued now heresie. And therfore deuout men  
supposen that this counsell of freris at Lon-  
don was with erthdyn: for they put an heresie  
vpon Christ and Sentis in heuene, wherfore  
the earth trembled, and (saylande mans voice)  
answared for God, as it did in tyme of his pas-  
sion, when hee was dambned to bodily death.  
The earth euer shakes when any violence is preten-  
ded to his body. After he had once yeilded vp the  
Ghost of our mortality, his body resurrectiue both  
of himselfe and vs, by that signe leades captiue  
captiue. He cried with a loud voyce, and yeilded  
vp the ghost, and behold the vaile of the Temple  
was rent in twaine, and the earth did quake, and  
the stones were clouen, and the graues did open  
themselves, and many bodies of the Saints which  
slept arose, and came out of the graues after his  
resurrection. *Ioseph of Arimathea*, an honourable Se-  
natour, desires in loue to conserue his body in a  
new tombe, which hee had hewed out in a rocke,  
and for that purpose rolled a great stone to the  
doore of the Sepulchre. The Priests and Pharises  
assembled to *Pilate*, and to make all more sure,  
seale the stone, and gard it with a watch, but in  
the dawning of this day there was againe a great  
earth-quake; The Angell descended from heauen,  
and rolled backe the stone from the doore, and  
sat vpon it, and for feare of him, the keepers were  
astonied



astonied, and became as dead men. Aske our Stories, and also a third time when the Friars at London will imprison his body in bread, or drowne it in the Chalice, the earth shakes anew. Let vs therefore rather heare the voyce of the Angell vnto the women; *Surrexit, non est hic.* Iesus of Nazareth, which on good Friday was crucified on the crosse at Ierusalem by the Iewes; which is, so much as in them lies, still crucified by the degenerous Romans in their prostitute Sacrament: hee is risen, hee is not here, hee is entred into heauen, hee is made higher then the heauens, hee sits at the right hand of Maiestie in the glory and blisse of heauen. Gazewee must not any more after a vision of Christs body, vntill in a second fulnesse of time it shall please him againe to descend and repaire the ruines of this world into an eternall renouation. Euen at that time the powers of heauen shall be shaken, and wee shall see the Sonne of man come in a cloud with power and great glorie. For the Lord himselfe, saith Saint Paul, shall descend from heauen with a shout, and with the voyce of the Archangell, and with the trumpet of G O D; and the dead in Christ shall rise first. Then shall wee which liue and remaine be caught vp with them also in the clouds, to meete the L O R D in the aire; and so shall wee euer be with the L O R D. Wherefore comfort your selues one another with these

D

words.

words. And againe, vntill the consummation of  
 that day, reioyce in the mysterie of this, from  
 the words of the same Apostle: **God is ma-  
 nifested in the flesh, iustificd in the Spirit,  
 scene of Angels, beleued on in the  
 world, and receiued up  
 in glory.**

F F N F S.





